Eliza Wells Her Book
May 10th 1809
the gift of Miss Russell

~~John Gill~~

~~His Book~~

gift 2/6

A

Name in HEAVEN

The Trueſt Ground of Joy,

On LUKE x. 20.

AND THE

POWER of GRACE

In Weaning the Heart from the WORLD,

On PSAL. cxxxi. 1.

Set forth in TWO DISCOURSES in Commemoration of the Happy BIRTH, *&c.* of the Only SON of a Perſon of QUALITY.

By the late Reverend

Mr. *MATTHEW MEAD.*

Miniſter of the Goſpel.

Publiſhed from the Original Copies wrote out fair fit for the Preſs with the Author's own Hand, and by him Dedicated to the ſaid Perſon of Quality.

LONDON, Printed for *Edmund Parker*, at the *Bible* and *Crown* in *Lombard-Street* near Stocks-Market; *Nath. Hillier*, at the Prince's Arms in Leadenhall-Street, over against St. *Mary Ax*; and Daniel Mead, at the *Bible* [illegible] Gate on Snow-Hill. 1707.

THE EPISTLE To the READER.

READER,

THE ensuing Sermons are by a Providence somewhat peculiar presented to thy View. They were first Preached at the Request of a Person of Quality, the Right Honourable the La-

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alue of their Author, a
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er of them though acquainted with the Stile, yet being ignorant of the Hand-writing of the Author (and knowing how easie and common a thing it is to invert the Sense and Meaning of a Man, by the Ignorance or Carelessness of a Transcriber) was not willing, on farther Consideration, to serve the Publick at the expence of the Reputation of a Person he so much esteemed, by publishing those Sermons for Originals, which, for ought he knew, might be only Tanscripts; and thus those Thoughts were laid asleep until farther satisfaction in that matter could be obtained. At length the Possessor of them (proud of such a Treasure) providentially shewed them to a Friend of his, who perfectly knew the Hand, and had by him several Letters and Papers of the Author's Hand-writing, which comparing with the Manuscript sermons; the Hands were found exactly to agree, to the sa-

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To the Reader.

As to the Reverend Author, to expatiate on his Praiſes were to hold a Candle to light the *Sun*: His Name and Memory is and will be precious to every ſerious Chriſtian; and if it were poſſible theſe ſhould fail, he has not only *a Name in Heaven*, which ſhall never be blotted out, but alſo *a Place there*, whence he ſhall never be removed: And as for the Sermons, they are of age to ſpeak for themſelves. It is enough to ſay of them, that they are the genuine Iſſue of the Reverend Mr. *Matthew Mead*, from whom nothing little, nothing mean, was wont to proceed.

As the Providence of God has preſerved them, ſo may his Bleſſing attend them and thee in thy reading of them.

To the Honourable the Lady DIANA VERN

MADAM,

I Here present Your Honour with the Transcript of that Sermon which your Command, at first to Preach, and since to Write out, made a Duty. It is a great Interest which your noble Favours have purchased in all I call mine, and therefore Obedience to your Commands herein is but a just Debt; which I was the more willing to pay, that so your Honour might have a fit Opportunity for a more leisurely Contemplation of those things which your Attention and Affections were so concerned in at the hearing. My

Design

present Contentments,
best of us are too wi
the strength of misgui
ctions, captivated to.

The World is too
too strait for our bound
ctions; the Soul is too
fined whilst Sense term
Respects, because this
short for a Man to stre

the other. Love and Joy are never rightly placed but upon Things above: As the Strength of our Sorrows ſhould be beſtowed upon our Sins, ſo the Strength of our Joys ſhould be beſtowed upon Chriſt. I confeſs I know none who have a fairer Title to Satisfaction and Joy from an outward Condition than your Honour hath, to whom God hath given ſo noble an Extract, ſo hopeful a Son, ſo fair an Eſtate. Job 29. 3, 4, 6. The Candle of God ſhines upon your Head, and the Secret of God is upon your Tabernacle: Your ſteps are waſhed in Butter, and the Rocks pour you out Rivers of Oyl. *Riches, Honour, Beauty, Parts, have all* conſpired to make

un-beam doth that of
vorm. How happy
your Honour, who (I
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this Joy as to the form
rely that God who hath
ritten his Law in your
d his Name in your F
th also written your L
eaven. Which that y

LUKE X. 20.

——*In this rejoice not, that the Spirits are ſubject to you: but rather rejoice, becauſe your Names are written in Heaven.*

IT is the Philoſopher's Opinion, that Joy (conſidering the effects which it accidentally produceth within) doth more arm in the World than ſorrow and ıdneſs; and they give this Reaſon, 'hat Joy, naturally dilating the Spi-.ts brings the Mind to a looſe carri-ge, and takes the Senſe of Weari-eſs from about it: but ſadneſs, con-:acting the Spirits, keeps the Mind /ithin the limits of ſobriety, and rings it to ſerious Thoughts. And ıe wiſe Man, in favour of this Opi-*ion, tells* us in *Eccleſ.* 7. 3. that

than Laughter. Is He
Heaven? is not Hell a
row? And who is ma
it? and is not Heave
Joy? And who is made

The End of all our
Desires is to avoid Sorro
tion, and to attain Rest
which is nothing else bu
of our Thoughts, an
Tranquility of Mind
from the Fruition of
whereto our Desires, ha

publiſhed the News of it (*Luke* 2. 10) *good Tidings of great joy to all People.* The End of his Doctrine was to fill them with Joy; St. *John* 15. 11. *Theſe things have I ſpoken to you that my Joy might remain in you, and that your Joy might be full.*

This then being the End of all our Deſires and natural Motions, the End of Religion, the End of Chriſt's coming and Doctrine, to fill us with Peace and Joy in believeing; it no way interfereth either with the Opinion of the Philoſopher, or the Doctrine of the Preacher to averr, that Joy is better than Sorrow, as Peace is better than Trouble, Light better than Darkneſs, Sweet better than Bitter, and Heaven better than Hell; the one being a Place of boundleſs Joy, the other a Place of endleſs Sorrow. That Joy therefore which the Philoſopher charges with ſuch miſchievous Conſequences, and which *Solomon* prefer's Sorrow to, *is that* which reſults from the Pre*ſence and* Fruition of improper an

generate: For this is c
there is nothing we car
much, without sin, but
that lie most remote fron
things of the invisible W

And hence it is that
Christ here in the Text,
Disciples from rejoicin
that which yet was as
likely a Cause of Rejoyc
viz. Victory over infe
and Successes against th
Darkness; to fix their

A Prohibition,
An Exhortation:

Somewhat from which they are dehorted, ſomewhat to which they are invited.

That from which they are dehorted is, rejoicing in their Succeſs over infernal Spirits, *rejoyce not in this that the Spirits are ſubject to you.*

That to which they are invited is, to rejoyce in a Mercy of a much nobler Nature, and that is, their Share and Intereſt in the Glory and Bleſſedneſs above; *Rejoice that your Names are written in Heaven.*

I ſhall begin with the Prohibition, and ſpeak a little to that, *Notwithſtanding in this rejoice not, that the Spirits are ſubject to you.*

You will think a (rejoice not) very unwelcome Entertainment when the Work you come about is to rejoyce, to remember the Mercy of this Day, the Pangs and Throws the Lord brought you through on this Day; the hopeful Son that took *his Birth* and Breath from this Day.

your Honour the Mc
Child, and that Child a Sc
Son perfect, not a Monſt
ſhapen, not born Blind,
not Deaf, not deformed
ed: How many Mercie
one Mercy! Now to a
not, upon ſuch a Cauſe of
ſeems very unwelcome a
nable.

But I hope by that ti
done you will juſtify m
this Text, which hath r

This Prohibition of our Lord Christ doth clearly imply that this casting out of Devils, by the Power of the Disciples Ministry in the Name of the Lord Jesus Christ, was matter of great joy to them; and one would think, if any thing in the World could justify the running out of their Joy below God, this casting out of Devils might.

For I. it was a great and miraculous Gift of Jesus Christ.

II. It was a Gift foretold by the Prophets, as reserved for Gospel time,

III. It was a Victory over the most potent Enemy, that laughs to scorn all humane Power, a stronger than he must come and bind him.

IV. It was a Victory very conducing to the Honour of the Lord Christ, that his naked Disciples in his Name alone, could make the Powers of Hell submit and stoop; so that certainly here was in the Success of this Service sufficient cause of Joy to the Disciples; and yet saith *our Lord* Christ to them, Notwith-

rom it, by raiſing their l
ove it, to a higher and nob
f Joy; and that for a two
1. To free them from th
f ſpiritual Pride, which i
o inſinuate it ſelf into our r
he Succeſs of Duty is to
o puff up and ſwell us be
roportions. The Proſperi
reature in its Attempts, b
emptation *to ſacrifice to*
let, and burn Incenſe to
rag. When ſpiritual Prid

your Mouths and Miniſtry, hath caſt Satan like Lightning from Heaven, it is true, and I know that your Hearts are filled with joy; for ſo it is ſaid in the 17th Verſe, *They returned again with joy*: Well, ſaith the Lord Chriſt, *Notwithſtanding in this rejoyce not*, why ſhould your Affections, be terminated in theſe Things, when you have a nobler Object for your joy to dilate it ſelf upon, and that is, the Electing Love of God, your Portion in the eternal Manſions.

Your joy in the ſubduing Infernal Spirits may be your ſnare, whilſt they are ſubjected to you one Way, ſpiritual Pride may ſubject you to them another; and ſo though you conquer, yet they will overcome; *Therefore in this rejoice not.*

2. To teach us that no external Mercy ſhould terminate the Delight of our Souls, but that we ſhould uſe all outward Benefits as a Ladder whereby to aſcend to God in our Affections.

The Way to allay and moderate the Joy of the Soul, in common and

nterest Good; *Therefore*
oice not, that the Spirits are
ou.

Quest. But you will
hould we not?

Answ. I will give you a
Reason for it.

Reas. 1. Because this Gi
ested where the Love c
ot injoyed, Matt. 7. 2
ill say to me in that Day, L
ave we not prophecyed in thy
e thy Name cast out Devil

that cast out Devils, and yet *Judas* was cast out himself.

That Injoyment, whatever it be (be it Gifts, be it Relations, be it Honours) which may be seperated from the Love of God in Christ, can be no true Ground of Rejoicing. Therefore what our Lord Christ saith of casting out of Devils, I may (upon a Parity or Superiority of Reason) say of all things below which we place our Contentment in, and look upon as matter of Joy. *Notwithstanding in this rejoice not.*

Reas. 2. It is a Vanity to rejoice much in any thing which we cannot rejoice in long. What the Apostle saith, 1 Corinth. 13. 8. *Prophecies shall fail, Tongues shall cease, Knowledge shall vanish away*; the same I may say of all common and sublunary Mercies and Comforts, they shall fail and vanish. *The Fashion of this World passeth away*, 1 Cor. 7. 31.

What Pleasure can that Man take in his Expedition whose Voyage is for a Year, and his Victual but fo

can wish of the Co...
perity of this World, ye
standing in this rejoyce not

Reas. 3. Why should
much in that which ca
us out of the Hands of e
fery? None of these thin
in can: They are poor
lights, which like *Jorda*
their Sweetness into a
sulphurious Lake.

When I see the *rich*
Parable *clothed with pu*
fame sun

his Pleasures too Dear, who pays for them with the Loss of his Soul.

May we have all the Comforts that this World can afford, and yet die comfortless? May we be rejoicing in our Relations to Day, and yet shut out of all Relation to God to Morrow? then whatever we possess of the Comforts of this World, *yet notwithstanding in this rejoyce not.*

But rather rejoyce because your Names are written in Heaven.

And this brings me to the Exhortation, in which the true Ground of a Christian's Joy is propounded, and preferred before all other. *Rejoice not in this*, &c. *but rather in that, that your Names are written in Heaven.* Joy in this Mercy is not absolutely prohibited, but a higher Joy is preferred; an Interest in Heaven is another-guise Mercy than casting out Devils on Earth, and therefore rejoice much more in this than that.

The Expression is in manner of *Speech*, much like that of our Lord

for that, ...

Let us a little consider the
sion; *Rejoice because your N*
written in Heaven.

The Lord Christ might l
Rejoice in your Disciples
that I have called you o
World; *when not many wise*
the Flesh, not many Mighty
Noble are called, 1 Corin
Rejoice that ye have fol
the Regeneration, and tha
come new Creatures, whe
World lieth in Wickedness,

rived, and that is, the electing Love of God, this being the Cause of all future Good to the Creature.

Are ye called out of the World? It is *because your Names are written in Heaven.*

Are ye begotten of God, and born again? It is *because your Names are written in Heaven.*

Are ye taken into Membership to Christ, and thereby become the Sons and Daughters of God? It is because your Names are written in Heaven.

Have you the Earnest of your Inheritance in the Sealings of the Spirit upon your Hearts? It is *because your Names are written in Heaven.*

Can ye subdue Corruptions within, and resist Temptations without? Are the Devils subject to you? It is *because your Names are written in Heaven. Therefore rejoice not so much because the Spirits are subject to you, but rather Rejoyce because your Names are written in Heaven.*

Query, But what is meant by having our Names written in Heaven? *How must* we understand this?

An-

n the

ast a few Names in Sard

ave not defiled their Garments,

Names, that is, a few Saints i

So that we are not to unc

it, as if God did Litteral

down the Names of Men ;

Expreſſion is to ſhew us wh

culiar and Diſtinct knowl

hath of Perſons in the World

When our Names are f

written in Heaven, it is a

Speaking borrowed from

Men, whoſe N

of Names written in the Book of the Lamb. *All that dwell upon Earth shall Worship the Beast, whose Names are not written in the Book of Life of the Lamb slain from the Foundation of the World.* And here in the Text, ye Read of *a Name written in Heaven.*

They that have an Interest in the Electing love of God, that are his Chosen Ones, their Names are written in the Book of Life. But these lying in a fallen State with the rest of the lost World, must be redeem'd with the Blood of Christ, and when they come to share in the redeeming Love of Christ, then they may be said to have their *Names written in the Book of the Lamb.*

And when the Spirit of Grace hath changed and sanctified them, and given them a Right to eternal Life, then their Names may be said to be *written in Heaven.*

If ye share in the electing Love of God, ye shall also share in the redeeming Grace of Christ; and if ye are redeemed by Christ, ye shall

written in Heaven, and it m
ten there, then: *Rejoice* no
Spirits are subject to you:
Rejoyce, because your Names
in Heaven.

But I conceive that all t
ous Phrases of the Holy G
nify one and the same Th
written in the Book of Life,
Book of the Lamb, is all on
with this Phrase before
Text, *of having our Nam*
in Heaven.

known to God, as if their Names were written and recorded there.

God is ſaid *not to know the Wicked*, Matthew 7. 23. But he knoweth all that are his, *you only have I known of all the Families of the Earth*, Amos 3. 2. *The Foundation of the Lord ſtands ſure, having this Seal, the Lord knows them that are his*, 2 Tim. 2. 19.

2d. The writings our Names in Heaven, implies an Intereſt in the Electing Love of God, *Philip*. 4. 3. *whoſe Names are written in the Book of Life*; that is, who are in an elected State, choſen to Salvation and eternal Life. The Book of Life is God's immutable and eternal Decree, wherein, as in a Book, the Names of the Elect are written.

3d. The Writing the Name implies and ſuppoſes the begetting Faith in the Heart. A Man's Name may be ſaid to be written in Heaven, when he can by Faith apply the Promiſes of Life and Glory to his *Soul*, and ſee his Part in them, and

and Sanctification, he don
after a fitness for Participat
Possession.

For you must know that
a double Right to Heaven
every one must have that w
herit.

There is a Right of Inh
and a Right of Fitness.

The one is appendant t
the other is annexed to the
Degrees of Grace and Holin

Faith gives a Title to Hea
Blessedness; we have a Dial

it is a great Privilege indeed, it is given but to few.

Behold what manner of Love the Father hath bestowed upon us, that we should be called the Sons of God, 1 John 3. 1. *This is the new Name in the white Stone, which none can know but they that receive it*, Rev. 2. 17.

But then there is a Right of Fitness, and this lies in our Attainments in Grace; when we are sanctified throughout, when Grace is improved to the utmost, and our Measure filled up, then we have a Right of Fitness for Heaven, and a State of Glory.

We are decreed to this State by the Eternal Love of God from before the Foundation of the World; we are redeemed to it by the Blood and Death of Jesus Christ; we are called to it by the Preaching of the Gospel; but we are not actually entered into it, till we are renewed and sanctified by the Holy Ghost.

The

Lord Christ doth ...
even when he preferre
a Name written in He

Doctt. 2. That wh
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he bestoweth upon us
are too prone to ta
carnal selfish Joy;
is imply'd in that,

Doctr: 3. That th
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rantable, yet to ter
Heart

than any thing this World can afford. The greatest Ground of Joy imaginable is to have a Name written in Heaven.

I shall pass by the Two former Doctrines, being only implyed in the Text, and speak a little to the Third, to make way to the Last, which I chiefly intend to insist upon.

Doctr. 3. That though rejoicing in outward Mercies is good and warrantable, yet to terminate our joy, and let our Hearts rest in them, is evil and sinful.

It proceeds from an evil Cause,
It hath an evil Effect.

1. It proceeds from an evil Cause, and that is inordinate Love of sensual Objects; for Joy in any thing is proportioned to Love; we never rejoice much in any thing but what we love much, now to have the choicest Respects of an immortal Soul, laid out upon, and center in present and perishing Comforts, is a great Evil.

2. It hath an evil Effect; hereby *God is disparaged*, the Lord Chri

3. We [illegible]
of the Mercies of God,
given to raise our He
out Hearts to rest in; t
Affections, not to term
to Pully our Hearts up,
low them up.

Present Injoyments
a Glass for the Soul t
of the Goodness of G
saith, *The Earth is full*
Psal. 33. 5. you ma
every Creature, and
[illegible] Goodn

The ſenſual Heart makes a Cloud to hide him, of that which God made for a Glaſs, in which we might ſee him. God made it for a Window to let in the Light of his Love, and we make it a Curtain to ſhut it out.

To let our Hearts reſt in preſent Mercies, is to make them our Images, our Idols, and this is the higheſt Abuſe of Mercy.

1. This God hath expreſly forbidden, *Thou ſhalt not make to thy ſelf the Likeneſs of any thing in Heaven above.* Exod. 20. 4. To make the Creature our chief Good, is to put it in the Room and Place of God, and make to our ſelves an Image like God.

2. This hazzards the Continuance of our Mercies: When once we begin to ſet up Idols, it is time for God to pull them down: When once our Hearts center in them, he will quickly remove them, one of theſe Two things God always doth *in this caſe.*

Would you not the
Hearts ſhould terminate
below ? Hearken ther
Exhortation.

1. Whatever you L
alſo your Fear ; Fear
dle to Love, nothing
vantage upon us to S
from God, as the Thi
delight in. Have y
Relation you love,
Companion you lov

ondling Children often repay their arents Dotage in Tears and Troules, being Thorns in their Sides, nd a Grief to their Soul: Whatever ou overloveſt look to find it thy ;roſs or thy Curſe.

2. Then live above the Pleaſures of enſe; what have you no nobler)elights? Have you not a God to elight in? A Chriſt to ſolace your ouls in Communion with? What a oor thing it is to put your Souls off ;ith thoſe Delights wherein the ;ruits have as great a ſhare as you! Where is peace with God? Where is y in the Holy Ghoſt? Where is eace of Conſcience? Where is the Iope of Glory? Where is *a Name ritten in Heaven?* Theſe are the nly proper Paſtime for immortal ouls. And this leads me to the)bſervation I chiefly aim at.

Doctr. 4. That the higheſt Ground f Joy immaginable is to have *a Name written in Heaven.* An Intereſt n *the Glories* of the other World is truer and nobler Cauſe of re-

stands clear in the Light
Evidence; the Lord Ch
hath said it, and therefor
to believe it is so.

But why is it so?

Reas. 1. *A Name writt
ven* is a rich Result of Elec
Love is the most comfort
bute in God, the best
Creature knows him b
Love, 1 John 4. 16. Thei
things to be considered in

1. Love acts with a l
all other Attributes. Wh

Persons in *Elohim*, when neither Men nor Angels existed.

It was Love that first pitched upon the Son, and laid him as the Foundation of the whole Structure of Man's Salvation and Blessedness. Love sent Christ into the World, Love put him to Death, Love made him an Offering for Sin, *John* 3. 16. All the Attributes of God act in the Strength of Love, and all the Providences of God follow the Motions of Love.

2. Electing Love is the proper Source of all our other Mercies, so the Apostle makes it, *Ephes.* 1st. 3d, 4th. *Who hath blessed us with all spiritual Blessings*; How so? *according as he hath chosen us in Christ*; and what those spiritual Blessings are he tells you v. 6. *he hath made us accepted in the Beloved.*

In whom we have Redemption through his Blood, the forgiveness of Sins according to the Riches of his Grace, v. 7.

in Heaven. All which
resolves again into Ele
v. 11. *being predestinated*
the Purpose of him who wo
according to the Counsel of

3. Love is the only
which God hath acted to
we have never seen the u
Power, what God can d
have seen the utmost of
He hath found a Ransom for
Job 33. 24. *He hath laid he*
that is mighty Psal. 89. 19
tabernacled Divinity in Flesh
3. 16. *made his Soul an*

ly Places in Christ Jesus, Ephes. 2. 6. *written our Names in Heaven.* How can divine Love put forth greater Efforts of it self than these?

It is infinite Love, and it gives the Soul Interest in an infinite Good, intitles it to an infinite Blessedness, and so fills the Soul with an infinite Satisfaction.

And is not an Interest in Electing Love the highest Cause of rejoycing? The Scripture compares the Love of God to Wine, Cant. 1. 2. *New Wine is said to make glad the Heart*, Psal. 104. 15 *but the Love of God is better than Wine*, *Cant.* 4. 10. it gives *a Name in Heaven*, which causes an eternal Rejoycing.

Reas. 2. A Name written in Heaven is a Mercy with a Distinction, a peculiar appropriated Priviledge; *David* prays, *Psal.* 106. 4, 5. *Remember me, O Lord, with the Favour thou bareſt to thy People*; but the *Hebrew* reads it thus, *Record me, O Lord, in the good Will of thy People.* God in good will to his People re-

that I may glory with them.
Nothing is so great a Ca
joycing and glorying as th
What if God give you
ches, Relations, Honour
is no Distinction in all thi
prove your Title to the L
by any, or all of these
says no, *Ecclesiastes* 9. 1
knows love or hatred by all
him. A Man may have
yet be dead to God, d
a Man may be Rich and
ed, we may have Child
be our selves Children o

Peculiar Mercy causes peculiar rejoycing, common Mercies can cause but common Joy; a Name in Heaven is a Mercy with a Distinction, this is not the Lot of all, the Names of the greatest part of the World are written in the Dust, *Jeremy* 17. 13. *All that forsake thee shall be ashamed, their Names shall be written in the Earth, because they have forsaken the Lord, the Fountain of living Waters.* The Expression hath much in it, it travels with a Curse.

The Earth is opposed to Heaven; as a Name in Heaven imports the greatest Happiness, so a Name written in the Earth implys the greatest Misery.

The Earth is a Place of short Duration, it shall not last always; *Heaven* (that is the lower Heaven) *and Earth shall pass away*, our Lord Christ says, *Matt.* 5. 18. A Name written in the Earth implys a short Duration, a Name of no Continuance; so says *Bildad* of the Wicked, Job 18.

lomon, Proverbs 10. 7.
the Wicked shall rot.

The Earth is a Place (
what is written in Heav
ed for ever, but what i
the Dust is soon forgott
Bildad of the Wicked,
His Remembrance shall pe
Earth, and he shall have
the Street.

V. 18. *he shall be drive*
into Darkness, and chase
World.

V. 19. *he shall neither*
Nephew among his People,

The Earth is designed for burning; it is decreed to be Fuel for the Conflagration of the great Day, *when the Lord Christ shall be revealed from Heaven in flaming Fire*, 2 Thes. 1. 7, 8. So saith the Apostle, 2 *Peter* 3. 10. *The Day of the Lord will come, in which the Heavens shall pass away with a great Noise, and the Elements shall melt with fervent Heat, the Earth also, and the Works that are therein shall be burnt up.* Whatever is of Affinity to Earth must feel the Flames of that trying Day; not only the Element of Earth, but the Treasures of the Earth, the Pleasures of the Earth, the Names written in the Earth, earthly Affections, earthly Fruitions, earthly Designs, earthly Hearts, all must together make Fuel for that Fire: For the Earth and all the Works that are therein shall be burnt up.

You see what a Curse a Name written in the Earth is, and yet the Names of the greatest part of Men and Women in the World are writ-

Rejoycing indeed.

Reas. 3. A Name wri
ven speaks the Soul in
Relation to God; you a
dren, his Sons and Da
Adopted of the Lord,
greater Ground of Joy

Whatever Excellency
the Relation, the Ben
Excellency redounds to
late by Virtue of the Tie
lation.

What is it that first c
Child with Honour and

butes, his Wisdom, his Power, his Love, his Justice, his Providence, all are yours, and work for your Benefit and Advantage by Virtue of this Relation.

There is a twofold Relation to God.

A Relation { of Servants, of Sons.

But the Difference between them is very great, especially in five Things.

1st The Relation of Servants is a common Relation; all the Creatures in the World are Gods Servants, as he is the great Master and Householder of Heaven and Earth. God hath Servants of all sorts, Good and Bad; *he hath good and faithful Servants*, Matt. 25. 23. *and he hath wicked and slothful Servants*, v. 26. he hath some that Honour him, and some that Honour him not, but rebel against him. God hath many Servants that take Wages of him, but do the Devils Work.

All Creatures stand in this Relation

tains but to few. God
Servants, but he hath but
he hath many in Subje
few in this Relation: A
Subjects, but all are not h
Daughters.

2. The Relation of Se
mercenary Relation; th
that Relation is drawn f
Rewards of it; Servants
Hire, it is Wages they c
at. God hath many suc
that are meerly mercen

cause of his Miracles, but because of his Morsels; not because they would be *saved*, but because *they did eat of the loaves, and were filled*, John 6. 26. It was not for the sake of his Person, but his Provision; not out of love to the Truth, so much as the Trenchard. The Lord Christ hath many such Servants now, that call themselves the *Servants of Christ*, and *Ministers of Christ*, but they are but *Trenchard-Chaplains* to him. It is the Salary they look at, more than the Service; Dignities, more than Duty; the Preferments of the Church, more than the Concernments of it: They have the *Flesh-hook* of the Law in their Hand, 1 *Sam.* 2. 13, 14. often to serve themselves, but the *Book* of the Law is in their Hand but seldom, whereby they should *save themselves, and them that hear them*, 1 *Tim.* 4. 16. These follow Christ indeed, but it is for the Loaves; no Wages, no Work: Like them in *Malachy*, ch. 3. 14. that cry out, *What Profit is it to serve God?*

By

nuous in all his Perfor
yet he had a Respect t
pence of Reward, Hebr. 11
was a *Son* in the highe
the *Son* of God's choice
Matth. 17. 5. and yet
Him, in his *enduring th*
despising the Shame, that
eye to the Joy that was se
Hebr. 12. 2. A Dutiful
look at his Inheritanc
would pay the *Obedience*
though he were to rec
ther's Blessing.

vant; he lays upon him his Commands, but doth not betrust him with his Secrets. So saith our Lord *Christ*, John 15. 15. *Henceforth I call you not Servants, for the Servant knows not what his Lord doth.* But a *Father* will disclole and communicate his Heart to his *Child*; he will tell all his Mind, and Will, and Counsels, to his *Son.*

4. The Relation of *Servants* gives no Claim; it doth not intitle them to the Estate of their Lord: The Law allows them a present Maintenance, but no Share in the Inheritance.

But the Relation of a *Son*, is Intitling; it gives a Claim: By Virtue of his *Sonship*, he hath a Title to what is his *Father*'s; his *Father*'s Riches, his *Father*'s Honours, *&c.*

If you are the *Children of God*, you are born *Heirs*, and your Inheritance is the greatest in this World or the next; for *God* Himself is *your Portion*; and all He is, and

all

at your Pleasure. Bu
of a *Son*, is *abiding*, it
to the end of Being:
Lord *Christ*, John 8. 3
abides not in the house
the Son abideth ever. I
Children of God, y
into a Lasting Relat
never end: *God* is yo
ever, and you are his
ever; it is an Eve
tion.

How should we

made a *Son*, and it was but a Son-in-Law neither, by Marriage, and this Sonship was but to a King, that dies like other Men, *Psal.* 82. 7. and yet the Thoughts of it wrought to astonishment in him: *Seemeth it a light thing to you to be Son-in-Law to a King?* 1 Sam. 18. 23. What is it then to be taken into an Eternal *Sonship* to an Everlasting *Father*, before whom the Kings of the Earth are as *Grasshoppers*; that *bringeth the Princes to nothing*, and *maketh the Judges of the Earth as vanity*, Isa. 40. 22, 23.

Reas. 4. *A Name written in Heaven*, gives an assured Hope of Heaven: We are by this, for ever set free from all fear of miscarrying. If yé have a Title, never question the Possession: If the Right be yours, ye shall surely Inherit. When you look over a company of Deeds, and see the Name of such a particular Person run through them all, and *expressly* mention'd in the Conveyance

It is so in the [illegible]
ye have a *Name written i*
the Estate is yours, the C
is made to you : The C
the Main Deed, which i
the *Blood of Christ*, and
Inheritance is made-over
veyed to you.

There is an inseparable
between *Election* and
Tho' there are many I
Golden-Chain that reac
to the other, yet not
can be broken : *Whom*
destinate, them he called
he justifie

already, to ſhew the Certainty of it. If our *Names are written in Heaven*, we ſhall as ſurely ſhare in the Glories of it, as if already in Poſſeſſion; nay, we are already in Poſſeſſion:

Partly in *Chriſt*, who is already enter'd upon the Inheritance in our Right, *Hebr.* 6. 20. *Whither the Forerunner is for us entered.* Hence that of the Apoſtle, *He hath made us ſit together in heavenly places, in Chriſt Jeſus*, Eph. 2. 6.

Partly by the *Promiſe*: We have the Deeds, though we do not enjoy the Eſtate; we keep the Title, though we do not poſſeſs the Inheritance.

Partly in the *Firſt-fruits of Glory*, Rom. 8. 23. which we receive by the *Spirit of God*, and the *Graces of the Spirit in our Hearts.* Entrance upon the leaſt Part of an Eſtate, gives a Right to the Poſſeſſion, as well as Entrance upon the Whole: The leaſt Turf of the Premiſſes, conveys the Inheritance, and gives *Livery* and Seiſin of all the Demeſns.

Gr ac

The Firſt *Uſe*, ſhall
mination. Is *a Nam*
Heaven, the trueſt C
joycing? Then let
Cauſe of Rejoycing w
in our ſelves upon this A
Apoſtle's Counſel is pl
Purpoſe, *Gal.* 6. 4. *Le*
prove his own work, and
have rejoycing in himſelf,
another.

You have heard Th

beginning of it? Is *a Name in Heaven* the chief ground of your Joy?

Quest. But you will Reply, Who can say his *Name is written in Heaven?* Who hath thus far known the Mind of the Lord? To whom hath he at any time opened the Sealed Book of his Secret Decrees? Was ever any Man admitted into the Regions above, to search the Eternal Records of the Divine Purpose?

Answ. Surely, No: But yet let me, in Answer to this, lay down Two Conclusions.

1. The Knowledge of this, That *our Names are written in Heaven*, is attainable: Why else are we commanded to *make our Calling and Election sure?* Wou'd the Lord *Christ* have call'd upon us to *rejoyce*, because *our Names are written in Heaven*, if it were a thing that cou'd not be known? Surely therefore it is no such Secret, as lies out of *the reach of Faith*'s Attainment.

Indeed

Names shall be written i
But *Believers* may a
Knowledge of this.

2. As the Knowledg
tainable, so it is evider
pture-Instance, that m
tained to it: *God* hat
unsealed the Book of
and held it open to th
Eye; so that the Sou
inabled to read its Inte
vine Love, by the Spirit

gross Matter, imprison'd in Flesh, d confined to an abode in a taber-cle of Clay; and therefore di-nced from *God*, and utterly unca-ble of any farther Converse and mmunion with him, than what attainable by the Mediation of *ith*.

Now *Faith* enters within the il, removes the Soul out of the lleys of *Sense*, and sets it upon e highest Ground of *Gospel-Conso-ion*, that it may stand at the rest advantage to get a Prospect o the Glory of the other World. *ith* draws infallible Conclusions the Goodness of its State, from e immutable Decrees of *Electing ve*: What else made *Job* say, *know that my Redeemer lives, and t he shall stand at the latter day n the earth; and that though worms troy this body, yet in my flesh I shall God, whom I shall see for my self?* b 19. 25, 26, 27.

And what made St. Paul glory the Lord *Christ*, crying out, Who

Quest. But the great
How shall a Man be a
that *his Name is written*

Answ. There are ce
veries of this in a Man's
if we attend to, we may
Proof and Witness of.

1. *Effectual Calling* is
of this: If the *Call* of *God*
hold of our *Hearts*, then
are written in Heaven. T

Calling sure, in the first place; because a Man can never be sure he is *Elected*, till he is first *Called*.

Now then, if you wou'd know whether *your Names are written in Heaven*; satisfie your selves in this; That the *Call* of *God* hath took effectual hold of your *Hearts*. Hath it brought your Souls off from every thing below *Christ*, wholly to follow *Christ*? It is said, when *Christ* called *Peter* and *Andrew*, they presently *left their Nets, and followed him*, Matth. 4. 18, 19. Every Man hath his *Nets*, somewhat that his Soul is *entangled* in, till the *Call* of *God* take hold of him. Can you now, with *Peter*, when God *calls*, lay aside your *Nets*, to *follow him*?

For it is not every *Call*, that will witness the Truth of our *Election*: There is an *External Call* of the *Word*, that is ineffectual, it prevails not upon the Sinner's Heart, he turns a deaf Ear upon it; this *Call* leaves Sinners as it finds them, in *their sins and lusts*, Matth. 20. 16.

Pattern. Now if
Called, then is *thy N*
Heaven : And therefo
go and *rejoyce* indee
in the World hath
haſt.

2. If the *Law* of
in thy *Heart*, then *thy*
in Heaven. It is on
Promiſes of the *New C*
God will write his Lan
Hebr. 8. 10.

Heart; it is a *Law* that comprehends the whole Rule of the *New Creature*. The *Law Within* is a Counterpart of the *Law Without*; so that, look whatever the Word of God commands, the Soul is enabled to perform, when this *Law is written in the Heart*.

Quest. When is God said to *write his Law in the Heart?*

Answ. When He doth powerfully impress a Divine Principle of *Grace*, by his *Holy Spirit*, in the *Heart*. *Believers*, are said to be the *Epistle* of *Christ*, written not with Ink, but with the *Spirit of the Living God*, 2 Cor. 3. 3. An *Epistle*, is nothing else but a Paper, with the Mind of a Man written in it, and sent to another: *Believers*, are the *Epistle* of the *Living God*; there his Mind, and Will, and Law is written, not in Tables of Stone, but in the fleshly Tables of the *Heart*.

So that if the *Law* of *God* be written in your *Heart*, then may you *know* that *your Name* is written in *Heaven*.

travails and brings fo
of Grace in the Hear
of God, concerning
Condition, is beſt kno
Converſion ; for the
plainly ; that *Fountain*
ran under Ground
bubbles up, and breal
Election, God ſpake wit
but in *Converſion*, God
Soul : In *Election*, G
Names in Heaven ſecre
Converſion, we ſee them

3. That *God* is Reconciled by *Christ's Intercession.*

4. That we are Secure, as to *Eternal Salvation.*

And the least of these is worth a whole World. Who would not be willing to know himself the Chosen of God? Who would not be glad to see *Sin* Pardoned? Who would not rejoice in a *Friendship* with *God*, whose Wrath burns to the lowest Hell? Who would not triumph, in an Assurance of being Saved for Ever? Now if *Grace* be wrought in thy *Heart*, this is thy Privilege, thou may'st say, with *Tamar*, Gen. 38. 25. *Whose this Staff*, and *this Signet*, and *these Bracelets* are, *his am I*, and thou may'st *rejoyce*, in hope of Glory. No better Witness of *our Names written in Heaven*, than the Image of God engraven in the *Heart*: Say not, *Who shall ascend to Heaven?* &c. *Rom.* 10. 6.

As Sinners need not descend into the Deep, to search for Hell, to see if

Hell, in their burnin
Lusts; the Darknes
their blind Minds; a
the Torments of Hell,
and self-revenging Con
Worm that never dies,
So may *Believers* find
their own Souls, a Hea
of Love, of Holiness,
Praise; the Kingdom c
within you.

3. If *true*

see from hence) *Elect* us because we *Believe*, (*Election* upon *Faith* foreseen, is an *Arminian* Dream) but we *Believe* because we are *Elected*; it is some of the first-fruits which Eternal Love brings forth in the Heart; final *Unbelief*, is a sad Witness of a *reprobated State*: So says our Lord Christ, *Ye believe not, because ye are not of my sheep*, John 10. 26.

Wou'd you know then whether *your Name be written in Heaven?* Then see what *Faith* is wrought in your *Heart*. Have you ever truly closed with the *Lord Jesus Christ?* Do you heartily embrace Him, upon the Terms He is offered in the Gospel? Can you venture your Souls, your Salvation, your Eternal All, upon the single bottom of a *Redeemer's Righteousness?* Have you ever made actual Application of the *Blood* and *Righteousness* of *Christ* to your own *Consciences*, to take off that Guilt of Sin whereby your Souls *stand Bound*-over to Wrath and

believing, ye rejoyce with
and full of Glory, 1 Pet

4. If the *Father's Na*
in our *Foreheads*, then
written in Heaven. In
it is said of those tha
the *Lamb* upon *Moun*
the Father's Name wa
their Foreheads.

The *Name of God* is
Forehead, when we op
the Truths of *God*

confess before my Father; that is, he shall have *a Name written in Heaven.*

Now where is the *Name of God written?* Do ye Repine at Difficulties, Shrink at Sufferings, Blush at being counted Religious? Are you Ashamed of Christ, his Ways, his Name, his People? Why if so, his *Name* is not in your *Foreheads.*

Or can you lift up your Heads, and shew your Faces, in the Cause of *Christ?* It should be thus, *God is not ashamed to be called our God*, Hebr. 11. 16. And will you be ashamed to be call'd his *Children*, his *Saints*, his *Witnesses? Moses* was not, when he esteemed the *reproaches of Christ, greater riches than the treasures of Egypt*, Hebr. 11. 26. He had the *Father's Name in his Forehead.*

5. If your great Work be, to *lay up treasure in heaven*, then *your Names are written in Heaven.* This is the Counsel of the *Blessed Jesus*, Matth. 6. 20. *Lay up for your selves treasures in heaven*: And Luke 12. 33. Pro-

Treasures of Vanity.

Christians! Where *sure?* Is it in this W next? Is it in present future Glory? Is it in tentments, or in the Inheritance? Is it i *Wine*, and *Oil*; or is it *of God's Countenance?* Is Pleasures, and Honours Grace and Glory? I and *plant*, and *sow* in the that hereafter ye may

fess Hope of Heaven, but their Conversations are in the mean while upon the Earth: Like that foolish Actor, that whilst his Eyes were fix'd upon the Earth, cry'd, *O Heavens!* They savour only Earthly Things; Earthly Profits, Earthly Comforts, Earthly Vanities.

Let a Man's Profession be never so Heavenly, his Prayers and Duties never so Heavenly; yet if they are over-topp'd by an Earthly Conversation, that Man's Religion is vain. The Scripture says expressly, *If any man love the World, the love of the Father is not in him*, 1 John. 2. 15.

Never talk of *a Name in Heaven*, so long as your *Hearts* are buried in the *Earth*: Where your *Hearts* are, there your *Names* are: If your *Hearts* are Earthly, your *Names* are in the Earth; *Carnal*, *Worldly*, *Sensual*, *Enemy to God*, that is thy Name, and the Scripture gives thee no other, 1 *Jam.* 4. 4. *He that is a friend of the world, is the enemy of God.*

Now what is your Life? How

joun from far. [illegible]
liever; he uſes the Ble
Creature, but he lives u
ſings of the *Covenant*.

From far.] That is
the ſight and ken of
Eye: For it is *Bread*
knows not of. The N
is blind, and cannot
God *hath ſet the world* i
Eccleſ. 3. 11. They
to this Joy.

From far.] *A man*
may ſee the abundance of

Do ye *fetch your Food from far*, or nearer home? Are you fed by *Sense*, with what is next; or doth *Faith* feed you, with Clusters fetch'd from the Holy-Land? Do ye serve Flesh, Lust, and Sins, and Times, (which is the basest Thraldom) or do ye serve *God*, and *Christ*, *whose service is perfect freedom?* Rom 6. 16. His ye are whom ye serve. The Apostle *Paul* will tell you whom he serves; *The Lord whom I serve in my spirit*, Rom. 1. 9. *Forgetting the things behind, I press towards the mark*, Phil. 3. 13. Outward Privileges, Carnal Contentments, Perishing Hopes, these were once the things before him; but now he hath turn'd about, and set his face the other way, and left them all *behind* him.

I press forward towards the mark. He is now ascending upon the wings of *Faith* and *Love*, above this Dung and Darkness, to the Regions of Light and Glory.

Olive's labour, Habak
can comfort and glad
Fruit from the *Tree o*
midst of the *Paradise*
feeds you.

If thus *your Conve*
Heaven, then is *your*
in Heaven.

The next *Use* shall b

EXHORTATIO

Is a *Name written in*

but here your *Joy* ſhould be fixed. See how the *Apoſtle* breaks out into Thankſgiving for this, *Epheſ.* 1. 3, 4, 5, 6.

Ver. 3. *Bleſſed be the God and Father of our Lord Jeſus Chriſt, who hath bleſſed us with all ſpiritual bleſſings in Chriſt Jeſus.*

Ver. 4. *According as he hath choſen us in him, before the foundation of the world; that we ſhould be holy and without blame before him, in love.*

Ver. 5. *Having predeſtinated us to the adoption of Children, by Jeſus Chriſt, to himſelf, according to the good pleaſure of his will.*

Ver. 6. *To the praiſe of the glory of his grace, wherein he hath made us accepted in the Beloved.*

His Heart dwells in triumph upon this Mercy; and ſo ſhould ours alſo; the Lord *Chriſt*, here in the Text, commands it; *Rejoyce, becauſe your Names are written in Heaven.*

Now give me leave to propound to you Six *Conſiderations*, which are *very* proper Motives to ſtir up

Isa. 45. 4. *Since thou*
my sight, thou hast be

If God poureth C
the Creature, it must
and base: *God* is th
tain of *Honour*; if h
upon us, it is the tru
the World.

2. It is a *better Na*
of *Sons and Daughters*:
Thus saith the Lord t
that keep my Sabbaths,
things that please me, an
my Covenant; *To them*
my house a place, and

Your *Honour* Rejoyces in the Name of a *Son*, this Day; and you do well: God forbid that I ſhould make your *Rejoycing* void: Nay, to encourage it, let me tell Your *Honour*, That God takes it kindly, that you own him, in the Mercies and Bleſſings of Providence. But I am, in Duty, to mind you of a *better Name than that of Sons and Daughters*; and this is it, to have *a Name written in Heaven.* To have a Child from *God*, is an inferiour Name to this of being call'd *a Child of God. Solomon* ſaith, *If a Man beget an hundred Children, and live many years, and his ſoul be not filled with good, I ſay, that an untimely birth is better than he*, Eccleſ. *6.* 3.

3. It is a *Durable* and *Laſting Name.*

A Name in the World may be loſt:
The Wicked may Defame it.
Wickedneſs may Corrupt it.
God may Blaſt it: *Thou haſt put out their name for ever and ever*, *Pſal.* 9. 5.

Tim

lasting Name, that shall not be
Isa. 56. 5. As the *Inheri*
corruptible, so the *Title*
rable, and the *Heir* Imm

Consider, (2.) *A Nam*
Heaven, is a Blessing th
all our other Blessings.
is mine, and these *Riche*
and this *Child* is mine,
Honour is mine; yea,
mine, and *Christ* is mi
white Stone and the *new N*
and *Heaven* and *Eternal l*

ou, ye are Strangers and Enemies
) God, ye have no part in Christ,
o portion in his Death, your Names
re blotted out of the Book of Life,
e are Children of God's Curse:
Oh, what a Heart-sinking would
his cause, under all your Fruitions!
This one thing left in doubt, *I know
ot what will become of my Soul to
Eternity*, is enough to bring us into
treights, in the midst of all our Suf-
iciencies, *Job* 20. 22. to soure all
our Possessions, and to make the
ace of all our Enjoyments look dim
and unpleasant.

Consider, (3.) This is that which
gives *confidence* and *comfort* in *Death*,
and makes us strong, to grapple with
that *King of Terrors*.

What is it which makes even *Be-
lievers* themselves (many of them)
shrink at the thoughts *Death*?
Why it is want of Evidence, they
have never seen their *Names* written
in the *Book of Life*. The sight of this,
by Faith, makes the Soul triumph
ove

We know (faith the [illegible]
5. 1.) *that if our earthly*
were dissolved, we have a
God, a house not made
eternal in the heavens.

This we know, and
of; Well, and what is
this Assurance? He te
the 2d and 4th Verses;
groan earnestly, desiring t
upon with our house which
ven, that mortality might
up of life.

[illegible] Death to

common to rejoice and delight in Outward Mercies too much; for they are every way disproportionable to the vast Capacity of the Soul; as unable to fill it, as the dim Light of a Candle is to give Day to the World, in the absence of the Sun.

Hear what the Prophet says in the Case, *Isa.* 28. 20. *The bed is too short for a man to stretch himself upon it, and the covering too narow for a man to wrap himself in it.*

How unsuitable is a short Bed for a long Body! so are perishing Comforts to an Immortal Soul. And from hence it is that the *Apostle* adviseth, (in 1 *Cor.* 7. 30.) That *they that rejoyce, should be as though they rejoyced not*; that is, in worldly things. But in Spiritual and Eternal Concerns, Joy cannot exceed; for infinite Blessedness, calls for infinite Joy and Delight.

Consider, (5.) This will be a *lasting* and *perpetuated* Joy: Therefor

ebb and flow, blossom a
a Fit of Sickness, or
Conscience, extinguish
this *Joy* is abiding; *Yo*
man take from you, Joh
Is it true, That th
God have many causes of
look inward; strong
hard Hearts, weak
Temptations: But ye
have continual cause
A Name in Heaven,
ground of Comfort;

ctions at home, Diſtreſſes abroad; the Lord is ſhaking Heaven and Earth, Church and State: Our Experience tells us how mutable are the Wills, how fickle the Favours, how ſudden the Frowns of Men; how vain the Hopes, how unſuitable the Delights, which are drawn out of *broken Ciſterns*; how full of Droſs and Dregs the moſt refined Comforts and Contents of the World are. Nothing can be an enduring Joy, but this, which our Lord *Chriſt* propounds in the Text, as Matter of Joy.

Who would not therefore retire from the Noiſe of Laughter, from the Courtſhips of flattering Gallants, the Clutter and Vain-glory of a diſtracted World, to ſolace his Soul in the Joys and Delights of the World to come?

Conſider, (6.) What *Heaven* is; and that will raiſe your Hearts to glory in this Privilege, of a Name *written in Heaven*.

ritance of that Glory
that of the Apostle, *Col.* 3.
Christ who is our life shall ap
shall we appear with him in g

2. *Heaven* is a freedom
Evil both of Sin and Su
that *a Name in Heaven*,
to a blessed Redemptio
Evil.

There is no *Sin* the
weakens *Sin*, but it i
abolishes it. *Old Adam*
shall never be D

bosheth of his *lame feet*. There *Job*'s *blotches* are perfectly cured, and *Lazarus*'s *sores* are all dried up.

3. *Heaven* is a Place of all *Perfection*. So that *a Name written in Heaven*, intitles us to a Perfection of State, which we cannot hope for in this World: *Not as though I had already attained, or were already perfect*, Phil. 3. 12.

All *Perfection* is above.

There is Perfection of *Faculties*: The *Understanding* shall be elevated by the Light of *Glory*, into the *Vision of God*, 1 Cor. 13. 12.

The *Nature* of *God*, the Mystery of *Three* in *One*, the Union of *Two Natures* in *One Person*; the Counsel of God's *Decrees*, and *Providence*; these are the Deeps of God, and at present there is Darkness upon the face of these Deeps; but there the glorified Eye shall see all.

The *Will* shall There be perfectly Holy, and swallowed up into the *Will* of God.

we ſhall dwell in his Ei

There is Perfection

Here the Children of

Perfection of Parts, bu

grees.

Holineſs in the beſt S

mixed with ſome Dreg

Defilement; but The

compleat; we ſhall a

ving ſpot or wrinkle, E

Love ſhall There

Here we are either

act or apt to make

4. *Heaven* is the Abſtract of all Bleſſedneſs, the Sum of all Felicity. Reckon up all Comforts and Pleaſures, and Satisfactions, and Delights, and Happineſſes, and put them all together, and then ſeparate from them Finiteneſs, and Imperfection, and that is *Heaven*.

So that *a Name written in Heaven*, imports our future Fruition of all Bleſſedneſs. Yet a little while, and ye ſhall be let into all this.

All the Objects of Joy which are ſcatter'd among the Creatures, are everlaſtingly heap'd up in *Heaven*: So that ſay what it is you delight and joy in, and I will ſhew it you there.

Is it *Wealth*? Why there are *unſearchable Riches* in *Heaven*, Epheſ. 3. 8. *durable Riches*, Prov. 8. 18. *Unſearchable*, and therefore without Bottom, and without Bound: *Durable*; and therefore without End.

Do ye delight in *Honour* and *Dignity*? Why in *Heaven*, the Glo

when he s... *Sath s*
him, 1 John 3. 2. *Saith*
all his Saints, Psalm 149.
Is it *Pleasure* you d
Why in *Heaven* there a
Pleasures, Psal. 36. 8. *I*
is fulness of Joy, *at th*
there are Pleasures for ever
16. 11.
Do ye delight in Fe
in *Heaven* there is Ple
riety, Fulness without S
of Life, the *Tree of Li*
tain of Life.
Do ye delight in
So that such

a house not made with hands, 2 Cor. 5. 1. This is a *City*, whose *walls* are *jaspar*, whose *foundations* are *precious-stones*, whose *gates* are *pearl*, whose *streets* are *pure gold*, Rev. 21. 18, 19, 21. *whose Builder and Maker is God*, 2 Cor. 5. 1.

Thus you see *Heaven* is the Comprehension of all Good, the Abstract of all Felicity. And *your Name is written* upon all this; it is all yours, as the *Apostle* says, 1 Cor. 3. 21, 22. *All things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come*, all are yours.

Ministers are yours, to Instruct you.

The *World* is yours, to Supply you.

Life is yours, to Prepare you for *Heaven*.

Death is yours, to Convey you to *Heaven*.

Things present are yours, to Suport you in the Way.

Things to come are yours, to Reward you in the End.

Wh

Joy, ...

Psalm 32. 11.

Whatever ye enjoy in
yet let your Joy be in
ye *Riches*, *Honours*, *Pl*
dren, *Health*, *Beauty*,
Notwithstanding *in th*
but rather rejoyce, *becau*
are written in Heaven.

The POWER OF GRACE IN Weaning the HEART FROM THE WORLD,

Set forth in a

SERMON

Preached at the

WEANING

Of the truly Honourable

WILLIAM VERNY,

Only SON to the truly Vertuous and highly Honourable the Lady *Diana Verny.*

By the late Reverend

Mr. *MATTHEW MEAD.*

LONDON: Printed for Edmund Parker, *Nath. Hillier*, and *Daniel* Mead. 1707.

gave a plain and homely Ent
But as Guests that come upo
take in good part such as they
ful Look and a hearty Welc
Sauce to such Dishes as a S
upon the Table; so I know
ked the Treat, which this
you, not the worse because i
such as could be soonest got
better, because of your hear
especially because it was (lik
Gen. 27. 4.) savoury Me
Soul loved. This an tes
to set it before your Honour
your Entertainment; only
not (like some penurious
good Meat t

Free-will-offering, I know your Honour will give it the readier Acceptance, though it be otherwise but a mean Present: Yet Goats-hair was accepted in the Building of the Tabernacle, Exod. 35. 5,6. *from such as had no better to offer, if it came from a willing heart.*

MADAM, *It is for the compleating the Temple of God in your Soul, that this Offering is made; and I can truly say, it is with as willing an Heart as ever* Israelite *offered, from him that brought Goats-hair to him that brought Silver and Gold to the Tabernacle.*

One thing that inclined me to a Willingness to put it into your Honours hands, was the Use God made it of to my own Soul in the review of it; for I can say, I found God teaching my Heart by it, and giving me some Experience of that in the Transcribing, which lay only in the Notion in delivering: which made me cry out, What rare Christians would Ministers be, could we but believe all we Pray, and experience all we Preach.

Now, MADAM, *if the Heart of one Christian answers another's (as the Wise-man averrs it doth,* Prov. 27.19.) *who knows but God may bless this plain Sermon into a greater Success upon your Soul than it hath had upon mine: I know God hath given your Honour a teachable Heart, and a Love to his*

Word

edness from the World.

MADAM, *Would God p*
capacity of Serviceableness
precious and immortal Sou
my self more upon such a
upon any other I can think
for the unparallel'd Acts of l
you have so often borne wi
ness of your Respect to m
always thankfully mention)
done my Merits, that unl
teth not Suretiship for hi
promise to see Satisfaction
Honour may take his We
and die your Debtor.

The Lord make your l
great, that in you Nobility

PSALM cxxxi. 1.

(The Latter-part of the Verſe)

—— My Soul is even as a Weaned Child.

Hryſoſtom, in his *Homily* of *Evangelical Perfection*, commending the Grace of *Hu-lity*, ſaith, *Humility is the Founda-n of Chriſtian Philoſophy.* Indeed, is the Ornament of all the Graces God's Spirit : *Grace* is the Beauty the *Soul*, and *Humility* is the auty of *Grace.*

Now the Prophet *David*, being out to commend this Grace to e Saints, doth propound himſelf an Example of it, in this Pſalm ; *rd, my heart is not haughty, nor my s lofty : neither do I exerciſe my ſelf great matters, or in things too high me*, ver. 1.

Why God had, by
his Grace, took his He
all things here Below,
him the Vanity and I
them; so that he was
from them. So he sa
have behaved and quiete
a child that is weaned o
—— *My soul is even*
child.

Doctr. *That where th*
takes hold of the Soul,
as a weaned Child,
things.

Weaned Child and a *Gracious Soul.*

III. Shew you, how *Grace* weans the *Heart* from all Worldly things.

1*ſt*. What is it to be as a *Weaned Child?*

This I ſhall ſhew, both { *Negatively*, and *Affirmatively.*

Negatively Firſt, and that in Two hings.

1. It is not to be without the Comforts and Contentments of the World. It is poſſible to have Much f the World, and yet be *weaned* om the World: So had *David* here; e had Riches in abundance, Hoour in abundance, for he was adanced to the Throne, he was the reateſt Man in the Kingdom, and et his Soul was as a *weaned Child.* Many may have Little of the World, nd yet their Hearts not weaned; and many

above, the noble [illegible]
of Providence.

But *Affirmatively*.

This being as a *wean*
ries Three things in it

Content,
Humility,
Teachableness.

1*st*. *Content*. To
Child, is to be Con
[illegible] Cond

I shall find favour in the eye of the Lord, he will bring me again: But if he thus say, I have no delight in thee: behold, here am I, let him do to me as seemeth good to him. So had St. *Paul*, Phil. 4. 11, 12. *I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound: every where, and in all things I am instructed both to be full, and to be hungry, both to abound, and to suffer need.* A Contented Spirit in every Condition of Life, is a great Mercy.

2*dly*. To be as *a weaned Child*, is to be *Humble*. None so humble as little Children, they do not aim at or aspire after great things: Therefore our Lord *Christ* propounds them to his own Disciples for Patterns of Humility, *Matth.* 8. 4. he calls a little Child, and sets him in the midst af his Disciples, and tells them, *Whosoever shall humble himself as this little child, the same shall be great in the kingom of heaven.*

Oh, what an excel
this ! *Solomon* tells us
It is better to be of an hu
the lowly, than to divid
the proud. And in Pr
ſays, *A man's pride ſ*
low, but honour ſhall u
in ſpirit.

3*dly.* To be as *a*
to be *Teachable.* Non
none ſo Teachable
Iſa. 29. 8. *Whom ſhal*
ledge? and whom ſhal

This is the very Case of every natural Man.

1. He is blind and cannot see, 2 *Cor.* 4. 4. *The God of this World hath blinded the Minds of them which believe not, lest the Light of the glorious Gospel of Christ, who is the Image of God, should shine into them.*

2. He is deaf and cannot hear, *Psal.* 58. 3, 4. *The Wicked are estranged from the Womb, they are like the deaf Adder that stoppeth her Ear.*

3. He is sottish and foolish, and cannot Understand, *Romans* 3. 11. *There is none that understandeth, there is none that seeketh after God.*

And therefore a teachable frame of Spirit is a special Mercy of God, it is one of the great Blessings of the New Covenant. *They shall all be taught of God,* John 6. 45. *and they shall all know me from the least to the greatest,* Jeremy 31. 34.

delights to bring [illegible]
Soul, then he gives it u
teachable frame, *Isaiah* 6
12. v. 9. *Go tell this Peop*
deed but understand not ;
deed, but perceive not, ver.
Hearts of this People fat, a
Ears heavy, and shut their
see with their Eyes, and h
Ears, and understand with
and convert, and be heale
v. 11 *Then said I, L*
and he answered, Until t
without Inhabitant, a

an hearing *Ear*, an understanding *Heart*.

Thus you see, what it is to be as a *weaned Child*.

To be content, to be humble, to be teachable.

2. I will shew you that there is a great Resemblance between a *weaned Child* and a *gracious Soul*.

You may consider a *weaned Child* Three ways.

1. In regard to its *Infirmities*.
2. In regard to its *manner of weaning*.
3. In regard to its *Disposition*.

1st. In regard to its *Infirmitys*; What is weaker than a *weaned Child*? What Creature more helpless, more feeble?

It cannot feed it self,
It cannot defend it self,
It cannot govern it self.

1. It

Nurse.

It is the same, in a sp
with the gracious So
weaned, yet it must be
weaned from the Eart
fed from Heaven; if
from the Creatures, it
rished from the Prom

Every Believer depe
for feeding, yea, for
and therefore we pra
day our daily bread,
Much more do we
God for spiritual sup
refreshments: for it
[illegible] with good th

They are *born* of God by the *power* of the Word.

Taught of God by the *Precepts* of the Word.

Fed of God by the *Promises* of the Word.

2*dly*. A *weaned Child* cannot *defend* it self. The security of an Infant lies in the Care of the Parent. Though the Breast doth not feed it, yet the Arms must guard it: It is liable to many Harms: Set it down, and leave it alone, and what will become of it? It falls into the Fire, or into the Water; into one Mischief or another.

It is so with a Child of God; he cannot preserve himself, no not a moment: the greatest measure of Grace attainable will not do it. If God should set up a Believer with a stock of Grace, and then leave him to trade for himself, how quickly would he prove Bankrupt, and *break* and perish!

1*st*. That wh[illegible]
cay in part, is subject t[illegible]
whole: But Grace is subje[illegible]
in part. *Revel.* 2. 4, 5. [illegible]
what against thee, because t[illegible]
thy first love: Remember t[illegible]
whence thou art fallen, an[illegible]
do thy first works. Did no[illegible]
of *Ephesus* decay in [illegible]
And in *Revel.* 3. 2. Be [illegible]
strengthen the things [illegible]
that are ready to die. [illegible]
sad Decay of Grace?

3*dly.* If ever *Grace* did perish, then it may perish. But there was a time when *Grace* did perish. Did not the *Angels* that fell, lose their *Grace?* Did not *Adam*, in Paradise, lose his? These had true Grace, and yet they fell from it.

By the same Reason that a Believer falls gradually when God withdraws himself, by the same Reason he would fall finally if God should leave him to himself.

It is not from any thing *in* us that we stand and are preserved; but from *without* us; yea, from *above* us; even from the Power of God: So saith the Apostle, 1 *Pet.* 1. 5. *We are kept by the power of God, through faith, to salvation.* It is, you see, Grace held *to* us, that causeth Grace to hold out *in* us. Faith lays hold on God's Power to be kept, and we are kept by the Power of God, through Faith.

A Christian hath the Stream of Grace flowing *in* him; but God is *the Spring* of Grace ever flowing f

ges us, or [illegible]
It is supporting Grace t
or else we had quickl
David averreth in the
Verse 9. *He holdeth our*
and suffereth not our feet

Consider but two
you will say, it is im
liever can preserve hi

1*st*. The Power
Lust and *Corruption*.
only much of the Pre
[illegible] but

himself will find it, notwithstanding all his Grace. See *Rom.*7. 21, 23.

I find then a law, that when I would do good, evil is present with me.

I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

Now if so holy a Saint of God as *Paul* was, complains thus; what Complaints may we make, whose Corruptions are many and strong, and whose Grace is little and weak?

Suppose you should put a spark of Fire into the Sea, would it not quickly be quenched? Why our Grace is but like a spark of Fire in the midst of a Sea of Corruption, and therefore would quickly be quenched if God did not preserve it alive.

2*dly*. Consider the *Frequency* and *Strength* of Temptation. The greatest degree of Grace will give us no immunity from Temptation; for the *Lord* Jesus Christ had no sin, and

would do it, if [illegible]
hold him in, and hold [illegible]

There is a great Str[illegible]
ry Temptation.

Partly as being m[illegible]
Potent, and Subtle an[illegible]

Partly as being fui[illegible]
maining Corruptions,
the Devil came to Cl[illegible]
no Sin in him, noth[illegible]
tation to Work upon
comes to Christians,
in them. Much Pride
ly Love, much La[illegible]
nal Concupiscence,

Lord put not underneath his everlasting Arms, we cannot stand.

So that you see the gracious Soul is unable, like the *weaned Child*, to defend it self. *The Lord is his defence*, *Isa.* 4. 5.

3*dly.* A *weaned Child* is not able to govern it self: it is destitute both of Strength and Wisdom.

And so it is with every Believer: he is not able to direct his own Actions; he cannot govern his own Thoughts; he hath not the least Self-sufficiency. So says *Agur* of himself, *Prov.* 30. 2, 3. *Surely I am more brutish than any Man, and have not the understanding of a Man.*

And therefore *David* seeing this, betakes himself to the Lord for Counsel and Guidance, *Psal.* 31. 3. *For thy name-sake lead me and guide me.* And God promises to guide them, *Isa.* 42. 16. *I will bring the blind by a way they know not, I will lead them in paths that they have not known, I will make darkness light be-*

1*st*. By the Counſels
Pſalm 73. 22, 23, 24.
So fooliſh was I, an
was as a Beaſt before th
Nevertheleſs, I am co
thee, thou haſt holden me
hand. Ver. 23.
Thou ſhalt guide me
and afterward receive
Ver. 24.
The Word of Go
Counſellor; and the
betakes himſelf to it
and Direction. *Pſal.*

We read of *Hushai*, and others, Men of great Parts and Prudence, that were his Council: but yet he hearkned more to the Word of God than to all his Counsel besides. *Thy Statutes are my Counsellors.*

We should follow the Counsels of the Word in all things, and make it the Guide of our Way: so good *David* did: *Thy Word is a light to my feet, and a lamp to my paths*, Psal. 119. 105. For,

1*st*. It is the *safest Counsel:* We may, and too often do, err in following the Counsels of others: for Man's Wisdom is short-sighted; *the blind lead the blind, and both fall into the ditch.* But we can never err nor miscarry in following the Counsels of the Scripture. *Solomon* says, *Prov.* 2. 10, 11. *When Wisdom entereth into thine heart, and Knowledge is pleasant unto thy soul, Discretion shall preserve thee, Understanding shall keep thee.* And speaking of the Commandment in the 6th Chapter, says he

is a lamp, and ...
Reproofs, of Instruction a
life.

2dly. It is the most *f*
fel: It steads the Sou
cerns of Life: yea, t
and Salvation of the S
issue of following th
the Word. See wha
David gives of the V
19. from the 7th to t
The law of the Lord is
ting the soul. Ver. 7.
The Statutes of the
... heart: th

More to be desired are they than Gold, yea, than much fine Gold; sweeter also than Honey, and the Honey-comb. Ver. 10.

Moreover, by them is thy Servant warned; and in keeping of them there is great reward.

O what a Mercy it is to be under the Guidance of the Word of God!

2*dly*. God guides his People by the Counsels of his Spirit. *Joh.* 16. 13. *When the Spirit of Truth is come, he will guide you into all truth.*

The Spirit of the Lord is called *a Spirit of Counsel.* Isa. 11. 2.

How happy is the Condition of God's People, that have the Word and the Spirit to guide them! The Word without the Spirit *cannot*, the Spirit without the Word *will not*, guide us. The Word is a Light without us, the Spirit is a Light within us: The Word propounds the Way to walk in, the Spirit enables the Soul to walk in that Way.

II. There is a Re
ſo in regard to its *M*
ing; and that in th
Circumſtances.

1*ſt*. Many when th
from the Breaſt, will
or ſome bitter and un
upon the Pap, to cre
in the Child to that
of before: and ſo th
the Taſte makes the
the Breaſt.

Now in this the S

Now, when the Lord designs to work Grace in the Heart, and redeem a Soul to himself, he ever weans it first from the World. *Psal.* 45. 10, 11. *Hearken (O Daughter) and consider, and incline thine ear; forget also thine own People, and thy Father's House: so shall the King greatly desire thy Beauty.*

Now, the Difficulty of Conversion lies here, in taking the Heart from the Creature, and placing it upon God: for in the Fall we turned from God to the Creature, and in Conversion-work the Heart is turned from the Creature to God again.

Now because (I say) this is difficult, for the Creature is loth to leave the Breast of carnal Enjoyments where it hath sucked in such sensual Delights so long: Therefore the Lord, when he would wean the Soul from things below, he rubs *Wormwood* upon the Breasts of all our Comforts, and imbitters all our *Enjoyments*; so that though we see

to us the State of e
Man.

Now it is said *Luk*
when he had spent all
Famine in the Land; an
him home to his Fathe
the 20*th*.

God is never bett
when the Creature
to us: *He famishes all*
Earth, that Men ma
worship him, Zeph. 2.

Thus God dealt w
2. 6, 7. *I will hedge*
thorns, that she shall no

The *Hedge* of his *Protection*, that you read of *Job* 1. 10. *Hast not thou made an Hedge about him, and about his House, and about all that he hath on every side?*

The *Hedge* of *Affliction*, that you read of here: *I will hedge up her way with thorns.*

Now the Lord makes great use of both these *Hedges*.

The *Hedge* of *God's Protection*, that is to keep his People from Danger.

The *Hedge* of *Affliction*, that is to stop them that wander.

The *Hedge* of *Protection* is to keep them in God's way.

The *Hedge* of *Affliction* is to keep them out of Sin's way.

The *Hedge* of *Protection* is to keep them from Suffering.

The *Hedge* of *Affliction* is to keep them from Sinning, and to put them upon returning.

So it was with *Israel* here; when God had hedged up her way, that *she could* not find her Paths, nor

wean a Soul from the w
never suffers greater Los
it forsakes God to live
Creature: This is to r
Vanity, and so forsak
Mercies, as the Prophe
it, *Jonah* 2. 8. It is g
God's Blessing into the
(as our Proverb hath i
the living Fountain, to
Thirst from a broken
2. 13.

By our Excesses in

Now, when the Lord *weans* a Soul from the World, he doth imbitter the World to the Creature; either by some Affliction, or by some Disappointment in the Creature, which makes the Soul look out for more pure and lasting Satisfactions in Christ.

In a time of outward Prosperities, we are all *Martha*'s Children, carried away too much with the World; but when God imbitters our Cup, then, with *Mary*, we look more after the one thing necessary, and mind the chusing the better part.

So long as we are full of the World, the Lord Christ can find no room in our Hearts: present Comforts have gotten Possession, and thrust him out.

As it was when he was born, there was no Room for him in the Inn: that was taken up with other Guests; therefore Christ must be laid in the Manger, in an Out-room.

Truly

your own Souls, and
Entertainment do yo
Lord Jesus when he
Souls in an Ordinan
to make his Abode
so he doth: *Revel.* 3
stand at the door and
Man open to me, I
sup with him, and he

Now, how do yo
sed Jesus? Where d
in the Inn, or in the
mean thus: Do ye r
your Hearts and
Do ye take him onl

to Christ, this is taking him into the Inn.

Now when God, by any Providence, doth imbitter the Creature to us, then this makes us remove Christ out of the Manger into the Inn; out of a lifeless Profession into our Hearts and Affections.

2*dly*. When a Child is *weaned*, the Nurse is many times hid, or put away, or removed, that the sight of her may not make the Child to cry for the Breast.

So the Lord many times strips a Man of the World, takes from him his Enjoyments, all his Comforts, meerly to *wean* his Heart from the World.

3*dly*. When a Child is *weaned*, the nature and kind of its Food is changed; he is fed with stronger Meat.

Now in this also the Resemblance holds: the Soul of a Believer is as a *weaned Child*: He hath another

hath every
live upon which the V
nothing of: *A Stranger*
termeddle with his joy,
As,

1*st*. He hath the C
Promiſes: When God
into a ſtate of Grace,
from living upon the
live upon the Promiſes
is beſt, think ye, to
Creature, or to live
miſe?

The Creature dies

The Creature is but a ſcanty Good; the Promiſe travails with all Good.

He that lives upon the Promiſe lives by Faith; and the Life of Faith is the only Life in the World.

1*ſt*. It is the only *ſafe* and *ſecure* Life. As the weak *Ivy* ſecures itſelf by twiſting about the *great Oak*; ſo the *weak Chriſtian* ſecures himſelf by cleaving to the *great God*. His place of Defence ſhall be the munition of Rocks; *Bread ſhall be given him, his Waters ſhall be ſure*. Iſaiah 33. 16.

The Life of Senſe is full of Diſappointments, *like a deceitful Brook*. *Job* 6. 15.

Siſera runs to *Jael* to ſave him, and ſhe deſtroys him: he lays his Head in her Lap, and ſhe nails it to the ground. *Judges* 4. 21.

2*dly*. It is the only *quiet* Life. The Life of Senſe is full of diſtracting Cares and Vexations: the Soul

there we ſhould enj
Calm: there are n
Winds, no Tempeſt
ly found in this L
Nearer the Sun it is
Senſe is as the I
where there is nothi
and Shakings, and Ve
we, by Faith, live
Region, and have tl
our feet; could we
World, by Faith in
in the Lord Jeſus Chi
enjoy a perpetual C
me ye ſhall have Peace

but when we live by Senſe, then the Chimney ſmoaks.

Is it not a ſweet Life, to fetch all our Waters from the Fountain? Thus Faith doth. Senſe drinks out of the muddy Chanel, but Faith goes to the Well-head. *All my Springs are in thee*, Pſalm 87. 7.

Is it not a comfortable Life to be *fixed* amongſt all the Changes and Mutations that are in the World? Why Faith fixes the Soul upon God, and in that Fixation it is ſafe. *He ſhall not be afraid of evil-tidings, his heart is fixed truſting in the Lord*, Pſal. 112. 7.

Is it not a comfortable Life to live free from all Burdens in the World? There are but two ſorts of Burdens;

The Burden of *Sin* and *Guilt*.
The Burden of *Care* and *Trouble*.

Now *Faith* takes off both theſe, and frees the Soul from one and the *other*.

God and his Providence.

Ah *(my beloved)* there is
fort to be compared to the
of believing; no Life to be c
to the Life of Faith. We m
Comfort, but till we come
Faith we shall never taste of

4*ly*. It is the only *Christ*
Sense makes a Beast, *Reason*
Man, but *Faith* makes a C
We are no farther Christi
as we can live upon Chri

cing the tedious Climax of Court-acceſſes, as Strangers muſt?

Why the Believer (as I may ſpeak it with Reverence) hath the Command of God's Ear. *Concerning the work of my hands, command ye me.* Iſa. 45. 11.

Is it not an Honour to be of the Blood-royal, to be born of God? We are very apt to value our ſelves upon the Nobleneſs of our Deſcent and Birth.

Why the Believer is born of God. *John* 1. 11, 12. *They are of the Blood-royal, of the Offspring of God.*

Is it not an Honour to live with God? Why Believers live with God, and walk with God, and have Fellowſhip with God here; and ſhall have an eternal Fellowſhip with God in Heaven hereafter. *Such honour have all his Saints.*

6ly. It is the only *laſting* Life. The Stability of all ſorts of Lives, is *according* to their Principles and *Cauſes.* The Life which depends upo

God and his Providence.

Ah *(my beloved)* there is r
fort to be compared to the
of believing; no Life to be cc
to the Life of Faith. We ma
Comfort, but till we come
Faith we shall never taste of

4*ly*. It is the only *Chri*
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upon

contain-

Now the Life of Faith p-
from a living Principle; the Gr
of it are in God, and Chris
the Promise, and no Change
es to these.

Our Comforts may chan
Christ never changes; *Yester*
to day, and the same for eve
13. 8.

The Creature may chan
God changes not: *I am the*
changes not, Mal. 3. 6.

The Promises are uncl
not yea and nay, but *yea*
in Christ. 2 Cor. 1. 20.

d then his Spirits ſink: they go
wn to the Pit, and his Heart
eaks for want of Comfort.

But the Soul that lives by Faith
n never be at a loſs.

What can he lack who hath him
ho is *all?* And what can he loſe
ho hath him who knows no change
all?

The *Mariner*, when he puts forth
Sea, quickly loſes a ſight of Land;
it though he ſails never ſo far, yet
never loſes a ſight of Heaven.

Thus the Soul of a Believer is as
weaned Child in this ſenſe alſo: it
ves upon other kind of Comforts
an it did before, *viz.* the Com-
rts of the Promiſes.

2. I might add, That the Belie-
er lives upon the Comforts of the
rdinances. *I ſat under his ſhadow
ith great delight, and his Fruit was
eet to my taſte*, Cantic. 2. 3.

3. He lives upon the Comfort of
xperiences: *Pſalm* 74. 14. Thou
breakest

the Egyptians in the Red
he brake *Leviathan*'s H
God is ſaid to give him
to his People in the Wil
that the Experience the
at the *Red Sea*, of the
Care and miraculous Doi
for them and their Delive
intended to be Food for t
that by this Experience
learn to live upon God i
neſs-ſtraits.

4. He lives upon the

Promiſes.
Ordinances.
Experiences.
The divine Preſence.

3*dly.* There is a Reſemblance beween a *weaned Child* and a *Believer*, n regard of its Diſpoſition and Af-ection.

As, for inſtance:

Take a weaned Child, and lay it o the fulleſt and faireſt Breaſt, and t will ſuck no more; it turns from t, and loaths it as much as heretoore it loved and delighted in it.

Now in this the gracious Heart s as the weaned Child: The fulleſt Breaſt of Creature-comforts and ſenſual Delights cannot allure it: and why? Becauſe it hath choſen God for its chiefeſt good, and therefore cannot be better. *Whom have I in Heaven but thee? And there is none upon Earth I deſire in compariſon of thee.* Pſal. 73. 25.

So did *David*; and t
cries out, *One day in thy C*
ter than a thousand elsewh
84. 10. So did *Jacob*;
fore tells his Brother, *Go*
graciously with me, and I h
Gen. 33. 11. In the *Heb*
have all. He that hath a
in God, hath all; all tha
can want, or the Heart
No man having drank thi
desireth new, for he saith th
ter, Luke 5. 39.

is in Darkness: a graceless state is a state of Darkness: Now in Darkness the Vanity, Emptiness, Insufficiency, and Unsatisfactorinesſ of worldly things to the Soul of Man, cannot be discovered.

Grace is Light in the Understanding, as well as Holiness in the Will; and by this Light the Soul is able to pass a right Judgment of things, to distinguish between seen and unseen Good, between perishing and durable Comforts; to discern between things that differ. *The spiritual Man judgeth all things*, the Apostle says in the first Epistle to the *Corinthians*, chap. 2. ver. 15.

2*dly*. *Grace* hath a farther Efficiency upon the Heart, and that is this: It extinguisheth and removes that out of the Soul which makes the things of the World to be our chief good.

There is that in every carnal Man that propounds to the Soul some-

Affections [illegible]
is preferred, and God left

Now by a work of *Gr*
Heart, the sensual Mind
guished, the Old-man is
that which savours only t
of the Flesh is abated and

3*dly*. *Grace* elevateth t
bove sensual Objects, to
more real, more suitable
to live upon God, to la
sure in Heaven, to fetch i
ments from the Fountai
Fullness: and how eas
[illegible] swepped from all t

Shall we be serious in this matter, and call our Hearts to a strict account what we do experience of the Power of God upon our Souls in weaning them from things below?

There is the greatest Reason in the World that moves me to urge this Duty upon you. For,

1. There is no greater Duty incumbent upon a Christian, than frequent Tryals of Self and State by the measure of present Truths. When the Word of the Lord is spoken, and Truth discovered, then to bring it home to the Heart, and try our Spirits and Condition by it, this is a great Duty. This is the meaning of that in the second Epistle to the *Corinthians*, chap. 13. ver. 5. *Examine your selves, whether ye be in the Faith; prove your own selves.* And that in *Galatians* 6. 3, 4. looks this way: *If any man thinks himself to be something when he is nothing he deceives himself: But let every man prove*

outwardly, but wl
wardly, that God
2. 29. *He is a Jew*
wardly.

Many profess m
great measures of M
Weanedness from
but look upon the
versations, follow
World, and none m
vain than they.

3*dly*. We can ne
adjust our Claim

4. If we be not brought into this weaned state by the Power of Grace here, we shall be shut out of Heaven hereafter. Will you hear what our Lord Christ says in the case? Then see *Matth.* 18. 3, 4. *Verily except ye be converted, and become as little Children, ye shall not enter into the Kingdom of Heaven.* Ver. 3.

Except ye be converted: is that all? No, but ye must become as *Little Children*, in Meekness, Humility, Self-denial, Weanedness. So says the next Verse; *Whosoever shall humble himself as this little Child, the same is greatest in the Kingdom of Heaven.*

It is one thing to be converted, it is another thing to become as little Children, to be wrought into a childlike Disposition. This is the true Qualification, the proper Fitness of the Soul for Glory: No Weanedness, no Blessedness.

Is there not then great Reason for my urging you to this Self-examination?

Weanings of God, or a

Queſt. Now you wi
may I know whether
under the Weanings of
ther weaned from the
not?

Anſw. In Anſwer to
lay you down ſome R
your ſelves by.

1*ſt.* To have heavenly
amidſt earthly Poſſeſſion
ſign of a weaned Heart

David was a King, a great Man; but he doth not reckon this his Happiness; no, but his Interest in God. *Psalm* 16. 5, 6. *The Lord is the portion of my Inheritance, and of my Cup, thou maintainest my Lot*: And what then? *The lines are fallen to me in pleasant Places, I have a goodly Heritage.*

3*dly*. What do we most desire; most hunger after? This shews whether we are weaned or not.

The sucking Child cries for the Breast: whatever you offer it, or put into the hand, nothing can quiet it till it is laid to the Breast.

Now what is it that quiets our Minds, that satisfies our Desires soonest? If it be worldly Pleasures, worldly Comforts, worldly Honors, *&c*. then our Hearts are not weaned.

4*thly*. To bear worldly Evils, worldly Troubles, worldly Losses,

ſtance.

5*thly.* To chuſe H
Affliction and Loſs, rat
with Pleaſure and Prefe
is a ſign of a weaned H
did *Moſes*, Heb. 11. 24,

Ver. 24. *By Faith* Mo
was come to Tears, refuſed
the Son of Pharaoh's *Dau*
Ver. 25. *Chuſing rathe*
Affliction with the People o
to enjoy the Pleaſures of ſin
ſon;

The Whore, in *Revel.* 17. 4. is said to have *a golden Cup in her hand full of Abomination, and Wine of her Fornication*: that is, full of abominable Doctrines and adulterated Worship, denying God's Ordinances, and bringing into the Church Ordinances of her own.

This her Cup is full of; ay, but yet the Inhabiters of the Earth are said (*Ver.* 2.) to be made *drunk with the Wine of her Fornication.* How so? Why meerly because it comes out of a golden Cup: the Whore gives it in a Cup of Gold: it leads to Honours and Preferments in the Church, and in the World, and therefore the Inhabiters of the Earth cannot be weaned from this Cup.

6thly. To be able by Faith to overcome all the Smiles and Frowns of the World; this is another sign of a weaned Heart.

can we then look up-
mean and abject thing
son of Christ? Can we
all this to the Ri
Christ? as that noble
leacius Caracciola) die
perish with them that c
in the World worth o
nion with Jesus Christ.

Or, When the W
on us with Crosses,
ings, Reproaches, &
overcome it by layi
Fear, by Patience
by looking upon Aff

Use 2. Are your Souls under the Weanings of God? Then there is a double Duty incumbent upon you from this Doctrine.

Duty 1. Bless the Lord, magnify the Riches of his Mercy, in calling and taking your Hearts off from the World.

It is said in *Genesis*, Chap. 21. Ver. 8. that the Child (speaking of *Isaac*) grew, and was *weaned*: and *Abraham* made a great Feast the same Day that *Isaac* was *weaned*.

It is not said, that the Child was *born*, and *Abraham* made a Feast: indeed that was not so proper a time, because then the Mother was in Weakness and Grief.

Nor is it said the Child was *circumcised*, and *Abraham* made a Feast: nor was that so proper a time, because then the Child was sore and in Grief; but the Child was *weaned*, and *Abraham* made a Feast. This seems the proper time, because now

Father

the Mystery

Believers, who a
Abraham, should rejo
when the Soul is b
and weaned from ca

To have the Wo
weaned from the W
it, and yet not be
this is a great Merc

It is an easie ma
Weanedness from th
but little of the W
it is a common thi
are poor to declaim
and Greatness. *I*
his Condition save

Thus it is usual for the Poor to envy the Rich.

But to live above all, amidst the enjoyment of all, this is the greatest Mercy in the World.

To see no Greatness in any thing but in the great God, no Beauty in any thing but Holiness, no Glory in any thing but Christ, no Goodness in any thing but Religion; O what a Mercy is this! How few can look through worldly Greatness to this Prospect! and therefore *not many mighty, not many noble, are called* &c. 1 *Cor.* 1. 26.

Duty 2. Labour to wean others from the World; as *Christ* said to *Peter*, *When thou art converted strengthen thy brethren*, Luke 22. 32. So when converting Grace hath took hold of thy Heart, labour to convert others: When the Lord hath shewed thee the Vanity of things below, endeavour to lead others into this Prospect: Is thy Soul weaned? strive

that

we know nothing of the
Honour, and Glory of
ſelves: God placed us bel
laid our Lot in a narrow
and therefore we envy i
who enjoy it, becauſe we

But when ſuch whom
advanced to Greatneſs in t
ſhall yet live above it, a
the Intereſt of Religion, a
nouring of God, before al
Grandure; this will carr
Conviction with it to the

The Lord hath graciouſly given
r *Honour* a Child, a *Son*: you
/e taken great care to *wean* him
m the Breaſt, and the Lord hath
ſſed your Care in it: And if
r *Honour* would be thoughtful
l prayerful about *weaning* him
m worldly Luſts, would not the
rd bleſs that Care too?
A ſecond Branch of the Exhorta-
n is to them who are not yet as
veaned Child, whoſe Souls are
:, as yet, taken off from preſent
ngs.
[s not this our Caſe? May we
: fear it is? For if we are wean-
from the World, why do we
ıt upon it? Why are we ſo fond
preſent things? Why do we con-
m ſo much to the World, and
dy the Guiſe and fooliſh Faſhi-
of the World?
[f we are weaned from the World,
y is our Joy and Grief ſo great,
l proportionated to preſent Com-
:s, or preſent Loſſes?

Surely

Nay let me [illegible]
is possible to be a true Be
true Christian, and yet not
from the World.

It is one thing to be born
as every Believer is; it is
thing to have a weaned H
every Believer hath not.

This Child is a living
soon as it is born; but
weaned from the Breast t
got Strength to live witho
therefore it is said of *Isa*
21. 8.) that *the Child gre*
weaned. Weaning follow
[illegible] Strength

Truth of Grace makes a Man a Child of God; but it is Growth of Grace that makes the Soul as a weaned Child.

This Weanedness is begun indeed in Conversion, for that is the Seed-time of all Grace; but it is only perfected in the growth of Sanctification.

You read in Scripture of a two-fold Redemption.

One is a Redemption, by the Blood and Death of Christ, from Hell and Damnation: Thus every Believer is actually redeemed at his first Conversion.

The other is a Redemption by the Spirit of Christ from carnal Affections: this follows Conversion. In *Revel.* 14. 3. ye read of some that were said to be *redeemed from the Earth: They sung a new Song, and no Man could learn that Song, but the hundred and forty four thousand which were redeemed from the Earth.*

Many

redeem'd [illegible]

tion.

Well then, are we born
and yet not weaned from t
of worldly Comforts?

Oh then go away, and
God for this Mercy of a
Soul; that you may no lo
in your Satisfactions and
from the Creature, but f
in Christ.

And lastly, Let us do t
is our Duty in order to W
of Heart.

1. Inuring our Souls
[illegible] Whilst

ut the Fire, is by Subtraction of Matter: Take away the Wood, and he Fire will die, and go out of it elf.

2. Be much in mortifying carnal ppetites and inordinate Desires; nd let this be our daily Work; or the sooner it is done, the easier is done: A Child is easier weand at one Year old than at two; ffections are not yet so strong, nor ustom so prevailing.

It is in like manner with the oul: the longer it lives upon the omforts of the World, and fetchs its Contentments from the Creaure, the harder it will be to draw ff the Affections, and wean the oul from them.

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